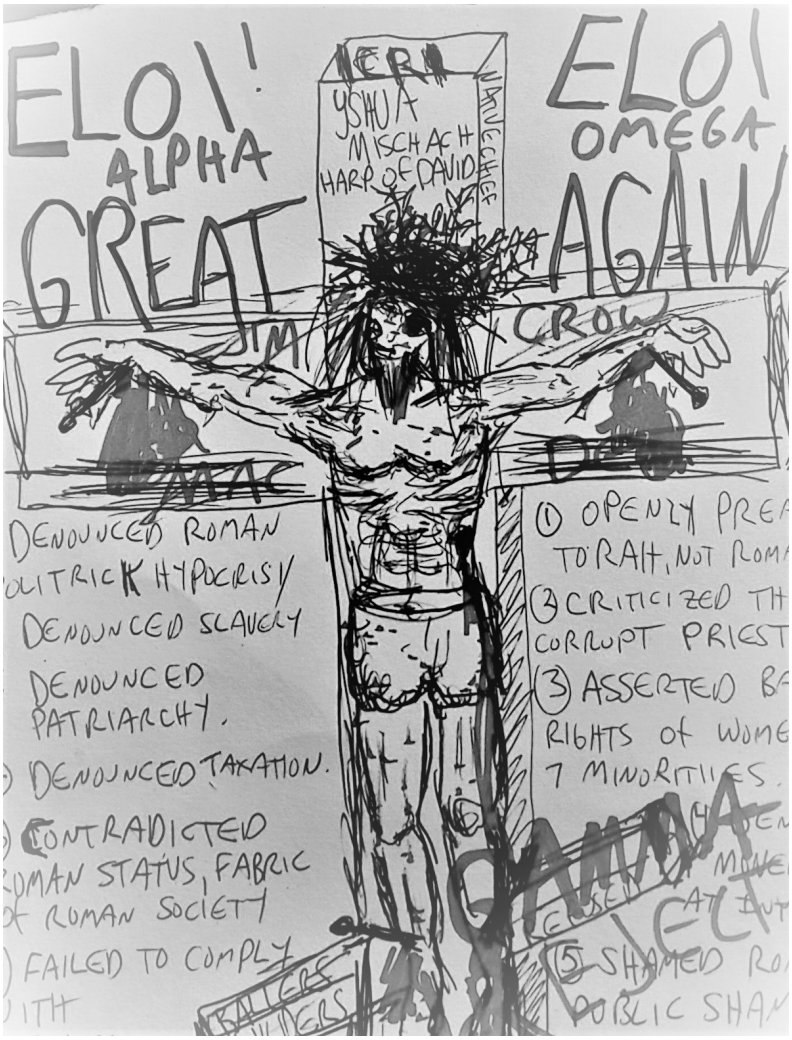
Hearing But Not Understanding

The Parables of Jesus



Coarb Ruadan

'Seachd bliadhna roimli an bhrath,
Thig muir thair Eirin ri aon trath,
Is thair Da ghuirm ghlais ;
Ach snamhaidh I Cholum claraich.

" Seven years before the end of the world,
A deluge shall drown the nations.
The sea, at one tide, shall cover Ireland,
And the green-headed Islay ;
but Columba'a isle Shall swim above the flood

I mo chridhe,
I mo ghraidh,
An aite guth manaidh bithidh geum ba,
Ach mun tig an saoghal gu crich,
Bithidh I mar a bha.

The isle of my heart,
the isle of my love,
Instead of a monk's voice shall be the lowing of cattle.
But before the world comes to an end Iona shall flourish as before.
Ulster Journal of Archaeology 1.1, 1853.

Ag ro cóip eile de'n dán céadna, ó Doire Colum-cille, do fuair mé óm' ċarad Norma Dorcuic :—

cóir eile.

A Mícíl naomta, glaodaim air t'ainm,
'S air naom Eóin Bairte gráðmar,
Air naoim uile an domain ċum cabair dom' anam
Aimrir na cata na[ċ] [d]táinig.

Nuair béid an béal 'á dúnad 'r an trúil 'á bpreað
'S an meadar ag imteacht ċum fáin uaim,
An coirte 'á glaodad † 'r an téarma caitte
Agur Dia le n-áir n-anam an lá úd!

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air maidin :—

éirigim suas.

Éirigim fuar le Dia,
Go n-éirigid Dia liom.
Lám Dé ann mo timċioll,
Ag fuide 'r ag luide
'S ag éirige dam.

WHEN YOUR EYES.

[A Doire Version] Miss Borthwick.

0 holy Michael, I call upon thy name,
And upon the loving St. John the Baptist,
Upon all the saints of the world to aid my soul,
In the time of the battle that has not [yet] come.

When the mouth shall be closing and the eye breaking,
And the feeling going astray from me,
The jury being called and the term up,
And God be with our soul that day.

I RISE UP.

Magh Eó Version

I rise up with God,
May God rise up with me,
God's hand round about me,
Sitting and lying,
And rising of me.

Abhráin Diadha Chúige Connacht, An Craoibhín Aoibhinn, 1906.

For Patrick is the apostle for Ireland, and he is the father of teaching and faith for Irishmen, and he will be judge over them on Doomsday.
An Leabhar Eóghannachta, Lives of the Saints

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation." Pope Francis

NOAH
an occasion ew hemma
kemmys pehas es in beyse ha nynges tarn amendya
may thew an tas dew serrys
gans oil pobell an bysma

The occasion is this
So much sin is in (the) world,
And there is not a jot of amendment,
That the Father God is angered
With all (the) people of this world.
GWREANS AN BYS. Kernowek Creation poem. Trans. Whitley Stokes, Creacon of the worlde w lh noyes flude wryten by William Jordan: the Xllth of August 1611.' 1864.

La gleó fri draic ndálach
do Michél balc búadach,
arsil Ancrist nírach
in míl slisgel slúagach.

At the fight with the multitudinous Dragon by St. Michael the strong, victorious, the whitesided hostful soldier will slay wrathful Antichrist. …'Tis dread of the Lord : 'tis love divine, secure: 'tis a casting-forth of devils : 'tis an invitation of angels.

Wondrous are all the miracles which we declare: a blessing on every one who shall recite them hereafter.

...The troop of heaven's archangels, around Michael noble, holy : with the nine ranks of the gracious kings of the City of the mighty King.

The troop of ancestors around Noah over ranges of mainseas : the servants of the bright-realmed King ; it was the rebirth of the world.

The troop of prophets around Isaiah, a fair *propheta*, whom we sing: patriarchs whom we beseech, with wondrous Abraham.

The troop of apostles around Peter, with the disciples of Jesus : Paul the excellent, the fearless, chief of the highest wisdom !

The troop of martyrs around Stephen, a golden bush with purity ! the anchorites round Old-St.Paul, the troop of holy virgins round St. Mary.

The troop of the holy bishops of Rome, round St. Peter the splendid bordgal : the bishops of Jerusalem, with St. James of the dignities.

The troop of bishops in Antioch, with St. Peter, primal flame, the bishops of Alexandria with St. Mark, red-fiery, royal.

...The troop of priests, which has offered the Body of Christ who suffered the Cross, to help me every day ; with Righteous Aaron strong in wisdom.

The troop of monks round St. Antony of Egypt, whose courses are mysterious : with St. Martin du Tours, a soldier of battle, a troop of the high saints of the world.

The troop of the noble saints of Erin, with St. Patrick who is highest:
St. Columb cille, who sets up with the troops of the saints of Alba.

The final, vast troop, which ends a bright chain, Saint Brigit after triumphs, with the virgins of Erin.

All these troops with noble overkings, to help me, a bright white following, the vast host of saints.

Every saint who has been, is (and) shall be up to Doom—a mighty division ! —in company of holy Christ, may they be helping me !

May they be helping me in heaven and on earth ; may they come in bands to work with my soul

My soul, my wounded body, while they shall be at labour, may they be consoling me, the kingfolk I have entreated !

...I appeal by their groans, their sharp sighs : unto Thee, O Christ, with my

wretchedness, I appeal by their feasts.

Against the incitement of the world, for great is its might, I appeal by their longing (as they stand) around Thee with white raiment.

I appeal by their spirits in thy royal realm with beauty : unto Thee, for they are to be known, I appeal by their relics.

...That my affliction be healed by obtaining my prayers ; my Friend Íosa is not given to refusal : I appeal to Thee by all.

FÉLIRE OENGUSSO CÉLI DÉ. Translated by Whitley Stokes. Henry Bradshaw Society, London, 1905.

Trí cumtaig gáisse: immed n-eolais, lín fássach, dagaigni do airbirt.
Tree ornaments of wisdom: abundance of knowledge, a number of precedents, to employ a good counsel.

Domini est salus , Christi est salus. Super populum tuum, Domine, benedictio tua. Mea Gloria Fides. Forte et Fidelis.

St Peter of Damaskos, Syria
A Treasury of Divine Knowledge A Short Discourse on the Acquisition of the Virtues and on Abstinence from the Passions, Philokalia.

If sinners should tremble because they have angered God, those who have been shielded by His grace because of their weakness and proneness to despair should tremble even more, since they are deeply in His debt.

St Epiphanios says that ignorance of the Scriptures is a huge abyss; worse

still is evil consciously committed; while great is the benefit that the soul receives through Scripture and through prayer.

To bear with our neighbor; not to distress him when he wrongs us but to help him to be at peace when he is troubled, as St Dorotheos of Gaza, Palestine puts it; to show compassion towards him, sharing his burden and praying for him, lull of longing that he may be saved and may enjoy every other blessing of body and soul - this is true forbearance; and it purifies the soul and leads it towards God.

To heal a person is the greatest thing one can do and excels all other virtue, because among the virtues there is nothing higher or more perfect than love for one's neighbor.

The sign of this love is not just that one does not keep for oneself anything of which another has need, but also that, as the Lord enjoins, one should joyfully endure death for his sake (cf John 15:13), looking on it as a debt we have to pay.

And this is as it should be: for we should love our neighbor to the point of dying for him, not only because nature requires this of us, but also because of the precious blood poured out for us by Christ who commanded us to love in this way. Do not love yourself, says St Maximos, and you will love God; do not pander to your ego, and you will love your brother.

Dr. James Murdock's English Peshitta translation
36 Which therefore of these three, appears to thee, to have been neighbor to him that fell into the hands of marauders ? And he said: He that had pity on him. Jesus said to him: Go, and do thou also the like.

from THE KEEN OF MARY. Short Connacht Version. [note in text: Connacht Passion Keening 38, (short version) taken down by Pádraig Pearse, Antoine O'Dochartaigh ,N.T., Falcarragh, Donegal supplied the refrain].
Dánta Dé, Úna Ní Ógáin, 1928

“Do you not know your Son, O Mother ?
"And is that the little Son that I bore three seasons ?
"And is that the little Son Who was born in the stable ? '
'And is that the little Son Who was nursed in Mary's bosom ?
"And is that the hammer that drove the nails through Thee ? '
'And is that the thorny crown that was upon Thy beauteous brows ? "
"And is that the spear to go through Thy fair Side ? "
"Hush, O Mother, and be not sorrowful
The women for My keening are yet to be born ! "

from Note by Patrick Pearse on " The Keening of Mary ": I heard the " Keening of Mary " from a woman of MoycuIlen in larConnacht. Her own name was Mary Clancy, and she was married to one of the Keadys... It is a very precious thing for the world that in the homes of Ireland there are still men and women who can shed tears for the sorrows of Christ and His Mother.

Is fearr beagán den ghaol ná mórán den charthanas.
A little relationship is better than a lot of charity.

Three Cries of the world
The cry of the Israelites when they entered the Red Sea,
The cry of Hell when Críost carried off his prey from it,
The cry of Doomsday when the righteous separate from the sinners
Book of Lismore

Christ is risen from the dead!
By death He conquered Death
and to those in the graves He granted life!
Byzantine Catholic Prayer for the home

The Prayer of the Hour 0 God,
Lord of Powers and Maker of the whole creation,
through Your compassion beyond our understanding,
You sent down Your Only-begotten Son, our Lord Jesus Christ,
for the salvation of our human family.

Through His cross He cancelled the debt of our sins and
triumphed over the powers and masters of darkness.
Now accept from us sinners these prayers of thanksgiving and petition,
and preserve us from any deadly fall in the darkness and
against every visible and invisible enemy who may seek our harm.

Pierce our bodies with fear of You,
and let not our souls fall into evil words or thoughts,
but, instead, wound them with longing for You
so that, looking down upon You at all times and
guided by the light that emanates from You,
we may contemplate the unapproachable eternal light.
May we ever address our thanksgiving and worship to You,
0 Eternal Father, and to Your Only-begotten Son, and to Your + All-holy,
gracious, and life-giving Spirit, now and ever and forever. Amen.

FÉLIRE OENGUSSO CÉLI DÉ.
I have commemorated the kingfolk around the King above the clouds, some upon beautiful (feast) days, others under vehement tears.

May it profit me for my comfort, for I am a wretched weary one, the course which this host has run according to the commandments of this King!

They have hewed out roads which fools deem not easy: before going to the Kingdom they have suffered tribulations.

They have been impaled before hosts, and they with their virtues: they have been crushed in assemblies, they have been slain before kings.

They have been torn with spearpoints: they have been .racked in pieces: they have been burnt over fires, on white-hot gridirons.

They have been cast to wild beasts by merciless ruf fians: they ¥vere scourged a hard course-through the fiery furnaces.

They have been brought out of dungeons (and) after wards (put) on crosses : the hosts reviling them after flaying them with sword-edges.

Joyous at every violent death, whose horror is exces sive ; many tortures before this they used to endure (with) splendid valour.

They all have suffered— this lamentable thing—a great deed of valour—for a true addition of reward from Íssu macc Maire.

Woe worth every one who has killed them, who has dared to slay them !

after their short labour they are without age like Him.

Mórríg inna ngente
bithgolait il-loscud,
slóig Issu cen escur
it fáilti iar coscur.

The sinners with the abundance of their cruelty, by whom they have been slain, their splendour has perished, their strongholds are desolate.

These are they who after their afflictions have reached the Kingdom : their graveyards unconcealed, they are bordgala of thousands.

The soldiers who have crucified them, though they were strong in fight, their pains they are great, their graves are unknown.

Not so are Jesu's soldiers: they have reached a radiant homestead : after them their devout bodies (are) in shrines of sparkling gold.

They are grand before multitudes, Christ's kingfolk after their wounds: the kings of the world after (having had their) desires, it has truly passed away from these.

...Jesus, though He has been crucified, our Lord, our champion, over every element that He had created has arisen a perfect king.

Though Nebuchadnezzar the red, very valiant, was king of the world, since he departed with his household his sovranty has been destroyed.

...Cé rod selaig claideb

Iohen bauptaist mbrígach,
for bith ché ro mórad,
i flaith Dé ro rígad.

...Let the minds of us all be for God's people whom we hide not : 'tis a profit if we prove it, the prologue which we give.

The might of the world is a lie to every one whose abode it is. This is all the might, great love for Mary's Son.

Though great are the world's kings, whose strong holds thou seest, a hundred hundred times nobler are Jesu's lowly soldiers.

Though they are lowlier before men, with the noise of their crying, they will be high above the Kingdom's height through ages of ages.

The wretched world wherein we are, transitory is its kingdom : the King that ruleth angels is lord of every land.

Even (in) the land where we are, whose wicked ones are wealthy: of God's might— a famous sound,— there is one who has preached to us.

Atbath borg tromm Temra
la tairthim a flathe
col-lín corad sruithe
maraid Ard mór Machae.

Ro muchad, mór tirbaid,
míad Lóiguiri roglaig,
ainm Pátraic an aurdairc

atá som for forbairt.

The Faith has grown
it will abide till Doomsday
guilty genti who are carried off,
their raths are not dwelt in

Ráth Chrúachan ro scáichi,
la hAilill gein mbúada,
cáin ordan úas flathib
fil i cathir Chlúana.

.... Choirs lasting, melodious, around St. Cíarán, if thou shouldst mention him : with the victorious tumult of great Clonmacnois.

Ye have nothing that is dearer than the love of God, if ye can achieve it, adoration of the Cloudy King : 'tis thence ye will not be mournful....

FÉLIRE OENGUSSO CÉLI DÉ. Translated by Whitley Stokes. Henry Bradshaw Society, London, 1905.

Psalm 90

Security Under God's Protection

He who dwells in the shelter of the Most High
abides in the shadow of God of heaven.
He will say to the Lord: my Wall, my Refuge,
my God in Whom I will trust!
He it is Who will save you from the hunter's snare,
and from the deadly pestilence.
With His pinions, He will overshadow you,
and beneath His wings you shall rest secure.
As a shield, His truth shall cover you;
you shall not fear the terror of the night,
nor the arrow that flies by day,
nor the thing that lurks about in darkness,
nor the pestilence or demon of the noon.

Though a thousand may be falling at your side, and
ten thousand at your right, no harm will come to you.
But you with your eyes shall observe and
see the retribution of the wicked.
Because you have said: 0 Lord, You are my Hope!
And you have taken the Most High as your refuge,
no evil shall come close to you,
nor shall any scourge approach your dwelling.
For He will command the angels to watch over all your ways.
In their hands they shall carry you
lest you stumble with your foot against a stone.
Upon the asp and the viper you shall tread;
the lion and the dragon you shall trample.

Because he trusted Me, I will save him; I will protect him
for he knew My name.
He will call on Me, and I will answer him;
I am with him at the time of distress;
I will deliver him and give him glory.
With length of days I will feed him, and
My salvation I will let him see.

Psalm 50/51
O God have mercy on me in the greatness of Your love;
in the abundance of Your tender mercies wipe out my offense.
Wash me thoroughly from malice and cleanse me from sin;
for I am well aware of my malice and my sins are before me always.
It is You alone I have offended,
I have done what is evil in Your sight; wherefore,
You are just in Your deeds and triumphant in Your judgment.
Behold, I was born in iniquities and in sins my mother conceived me.
But You are the Lover of Truth;
You have shown me the depths and secrets of Your wisdom.
Wash me with hyssop and I shall be pure,
cleanse me and I shall be whiter than snow.
Let me hear sounds of joy and feasting,
the bones that were afflicted shall rejoice.

Turn Your face away from my offenses and wipe off all my sins.
A spotless heart create in me, 0 God,
renew a steadfast spirit in my breast.
Cast me not afar from Your face,
take not Your blessed Spirit out of me.

Restore to me the joy of Your salvation
and let Your guiding Spirit dwell in me.

I will teach Your ways to the sinners and
the wicked shall return to You.
Deliver me from blood-guilt, 0 God, my saving God,
and my tongue will joyfully sing Your justice.
0 Lord, You shall open my lips and
my mouth will declare Your praise.
Had You desired sacrifice, I would have offered it,
but You will not be satisfied with whole-burnt offerings.
Sacrifice to God is a contrite spirit;
a crushed and humbled heart God will not spurn.
In Your kindness, 0 Lord, be bountiful to Zion;
may the walls of Jerusalem be restored.
Then will You delight in just oblation,
in sacrifice and whole-burnt offerings;
then shall they offer calves upon Your altar.
Glory be to the Father +, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Holy God +, Holy and Mighty, Holy and Immortal,
have mercy on us.

St. David was brought up at place variously called, Vetus-Rubus, or Vetus-Menevia," in Latin, and Henmenen in the Welsh language. He was there instructed in letters and ecclesiastical discipline.

He was often discovered by his companions in the state of being taught by dove, which warbled hymns with him. Hence, and for reason to which allusion will be made hereafter, the pictures and statues of St. David usually represent him preaching on hill, with dove perched on his shoulder.

This bird, also, serves to typify the Holy Ghost...
Life of St. David, Fr. John Ó Hanlon, Mullany, Dublin, 1869.

We call God our Father for we are
His sons by grace, and
have become brethren of
His well beloved Son.

We beseech Him to grant us holiness of soul and body,
that His Name may be hallowed thereby.
We beseech Him also that His love
may take possession of our hearts and
that He may grant us to reign with him in heaven,
humbly subjecting our wills to His.

Then we ask for our spiritual necessities, namely,
the bread of the Holy Sacrifice and its inspired words,
as well as our physical necessities,
by which is meant our requirements of food.

We ask God to forgive us our sins,
after we have first forgiven in the name of Christ
anyone who has sinned against us.

We ask Him to keep us from the Evil One and from sin.
For He is our Almighty King.
The word Amen means: So be it.
THE SHORTER CATECHISM OF THE SYRIAN ORTHODOX CHURCH,
Mar Severius Ephrem Barsoum Archbishop of Syria and Lebanon.

'It is now time,
while the dark bee-glue is eaten away (by the flame)
that with all its filth burnt away
by the (flamelike) warmth of the Holy Spirit,
our flesh shall shine like wax.'

'Now storing up in our hearts
the hidden breathings of the divine honeycomb,
cleansing the inmost cells of the heart,
thou hast filled them with the Word.'

'As a swarm of new bees, leaving its burdens behind,
on careless wings seeks with its face (i.e. in direct flight)
the heaven which its (inner) spirit has selected. '
Antiphonary of Bangor. Warren. 1895.

Munther Benchuir. Trans. e Rev. W. REEVES, **Ulster Journal of Archaeology, vol 1 ser 1, 1853.**

Excellent the Rule of Benchor,
Correct, and divine,
Exact, holy, constant,
Exalted, just, and admirable.

Blessed the family of Benchor,
Founded on unerring faith,
Graced with the hope of salvation,
Perfect in charity.

A ship that is never distressed,

Though beaten by the waves.
Fully prepared for nuptials,
A spouse for the Sovereign Lord.

Domus deliciis plena,
Founded on a rock :
Also the true vine
Brought out of Egypt.

Surely an enduring city,
Strong and fortified,
Glorious and deserving.
Built upon a hill.

The ark shaded by the Cherubim,
On all sides overlaid with gold,
Filled with sacred objects,
Borne by four men.

A princess meet for Christ,
Clad in the sun's light,
Innocent yet wise,
On every side invulnerable.

A truly regal hall,
Adorned with various gems ;
The fold also of Christ's flock,
Kept by the supreme Father.

A virgin very fruitful,

A mother also chaste,
Joyful, and reverential,
Submissive to the word of God.

For whom a happy life
Is laid up with the perfect,
Prepared by God the Father,
Ordained to last for ever.
Excellent the rule of Benchor.
Bencbuir bona regula.

<u>The Commemoration of our Abbots of Bangor</u>
The holy, valiant deeds
Of sacred Fathers,
Based on the matchless
Church of Benchor ;

The noble deeds of abbots
Their number, times, and names,
Of never-ending lustre.

Hear, brothers ; great their deserts,
Whom the Lord hath gathered
To the mansions of his heavenly kingdom.
Christ loved Comgill,
Well too did he, the Lord ;
He held Beogna dear ;
He graced the ruler Aedh ;
He chose the holy Sillan,
A famous teacher of the world.

Whom the Lord hath gathered
To the mansions of his heavenly kingdom.
He made Finten accepted.
An heir generous, renowned ;
He rendered Maclaisre illustrious,
The chief of all abbots;
With a sacred torch [he enlightened] Segene
A great physician of scripture.
Quos, &e.

Beraenus was a distinguished man ;
Cumine also possessed of grace ;
Columba a congenial shepherd ;
Aidan without complaint ;
Baithene a worthy ruler ;
Crotan a chief president.
Quos, &e.

To these so excellent succeeded Caman.
A man to be beloved by all ;
Singing praises to Christ
He now sits on high. That Cronan.
The fifteenth may lay hold on life
The Lord preserve him.
Whom the Lord will gather
To the mansions of his heavenly kingdom.
The truest merits Of these holy abbots,
Meet for Comgill,
Most exalted, we invoke ;
That we may blot out All our offences

Through Jesus Christ, Who reigns for ages everlasting.

The harmony which exists between this enumeration of the first fifteen abbots and the entries in the Irish annals is very remarkable, and bears most important testimony to the fidelity of those records, especially when it is remembered that the Antiphonary has been nearly 1200 years absent from home. A comparative arrangement of the names will show this more distinctly.

1. Comgillus, Comgall born, A.D. 517." Church of Bangor founded, A.D. 558. Comgall ab- bot of Bangor rested in the 91st year of his age, in the 50th year, and 3d month and 10th day of his presidency ; on the vi. of Ides of May.
2. Beoqnous, "Beogna, abbot of Bennchor next to Comgall, rested," A.D. 606, Aug. 22.
3. Aedeus, His name does not occur in any of the annals, probably owing to his short period of ofiice.
4. Sinlanus. "Sillan, son of Cammin, abbot of Benchor, died 28th Feb." A.D. 610
5. Fintenanus. " Fintan of Oentrebh, abbot of Benchor, died" A.D. 613.
6. Maclaisreus. " MacLaisre, abbot of Benchor, died 16 May," A.D. 646.
7. Eseganus " Segan, son of UaCuinn, abbot of Benchor, died," A.D. 663.
8. Beracnus." Berach, abbot of Benchor, died," A.D. 664.
9. Cuminenus
10. COLUMBA ;
11. Aidanus;
12. Baithenus. " A great mortality in the year 667, wherein four abbots of Benchor died, so. Berach, Cumine, Colum, and Aedh." The only discrepancy here is Berach instead of Baithenus. But in the year 666, according to Tighernach, " Baithine, abbot of Benchor, died." This obit

is possibly antedated a year by the annalist.

13. Crotanus, "Criotan, abbot of Benchor, died," A.D. 669.
14. Camanus, " Colman, abbot of Benchor, died," A.D. 680.
15. Cronanus, "Cronan, son of Cuchailne, abbot of Benchor died 6 Nov.," A.D. 691.

St. Ephrem the Syrian, 306-373 CE

The tree that is called
the Tree of Knowledge
symbolizes the gate
of Paradise:
it is through the gate of knowledge
that one is able to enter in;
it is the likeness
of its glorious Creator,
in whose hidden abode
through the gate of knowledge
all who are perceptive
may approach [the Creator's] hiddenness.

Consider this knowledge
which is the gateway to all things:
by it the mind
can enter everywhere,
though where it meets error
in front of it
it comes up against a wall
and is blocked.
Through this gate of knowledge
the intellect enters in,
explores every kind of treasure,
brings out every kind of riches.

“St. Macarius of Egypt said also, ‘If you are stirred to anger when you want to reprove someone, you are gratifying your own passions. Do not lose yourself in order to save another.”
trans. Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

Acts of Contrition before Confession.
MAY God’s memory mine assist,
Half of my sins I cannot tell,
For all I told and all I did not tell,
I am asking pardon of Jesus Christ
Before the Confessional.

O Lord Who didst bear pain
And didst suffer the Passion,
Who wast scourged with iron
From head to foot,
And then wast insulted
And wounded in Thy palms, O Lord,
‘tis asking Thy protection I am.
A weak creature am I under weight of woe,
Who for great sins would penance do;
The Faith of God I now declare
With heartfelt love and hope sincere.
From the foot of the Cross I cry to Thee,
O Jesus, Lord, incline to me. Amen.
Paidreacha na nDaoine
translated as Prayers of the Gael by R. MacCrócaigh,
Sands and Company, 1914.

Psalm 142

Confidence in the Lord

0 Lord, listen to my prayer;
in Your truth give heed to my request and
in Your justice hear me.
And enter not into judgment with Your servant
since of all the living none is just before You.
The enemy has pursued my soul,
he has crushed my life into the ground.
He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
Remembering the days of old,
I meditated on all Your deeds,
I thought of the works of Your hands.
I stretched out my hands to You;
like a parched land my soul longed for You.
Listen to me without delay,
0 Lord; my spirit has failed me.
Turn not Your face from me,
nor let me sink in the pit like the others.
Grant that I may hear Your love at dawn,
for I have placed my hope in You.
0 Lord, let me know which way I shall go,
for I have lifted up my soul to You.
Deliver me, 0 Lord, from my enemies;
it is to You that I have fled.

Teach me to do Your will, for You are my God;
may Your good Spirit lead me over level ground.

For the sake of Your name, 0 Lord, You will keep me alive.
In Your saving bounty, You will deliver my soul from oppression.
And in Your loving kindness, You will destroy my enemies.
And bring to naught all those who grieve my soul,
for I am Your servant. Glory be ... now and ever ... Alleluia! Alleluia! Alleluia!

The four things that resemble earthly glory: wind, smoke, sleep agus a flower:

excerpt from (anonymous Syriac Hymns on Mary, no. 7)
The Dove who Birthed the Eagle
All who have discernment are invited to join in wonder at Mary, the dove who gave birth to the Eagle (verse 3). From the middle of verse 3 onwards Mary lierself sings, addressing her words to her Son. She goes on to invite Ezekiel and Isaiah to come and behold the one whom they had foretold in prophecy.

1
Come, all you who have discernment, let us wonder at the virgin mother, David's daughter. Herself most fair, to the Wonderful she gave birth; ls.9.6
she is the spring that provides the Fountain, Joel 3:18
she the ship that bears joy from the Father, tliat carries good news in her pure womb; she took on board, and escorts, the great Steersman of creation through whom peace reigns on earth and in heaven.
2
Come, let us wonder at the virgin most pure, wondrous in herself, unique in creation, she gave birth, yet knew no man;
her pure soul with wonder was filled daily her mind gave praise in joy at the twofold wonder: her virginity preserved, her child most dear.
Blessed is He who shone forth from her!

3

A young dove, she carried Cant. 6:8
the Eagle, the Ancient of days, Dan. 7:13
singing praise as she carried Him in her lovely songs:
“0 Son of the Bounteous One, in a tiny nest
you have chosen to grow; melodious harp,
you are silent like a child, please let me sing to
You with the lyre whose chords stir the cherubim;
pray let me speak to You… SEBASTIAN BROCK BRIDE OF LIGHT
HYMNS ON MARY FROM THE SYRIAC CHURCHES.
St. Ephrem Ecumenical Research Institute (SEERI), Kerala, India 1994

Aongus 0'Daly. Translation in original metre by Dr. Hyde.

Hail, our Healer from on high !
Long was it in prophecy
That kind Christmas thus should come
To find for us our freedom.

Christmas night was born for men,
A Child, the [Chief] of Heaven,
[Rí] of Worlds, dear birth and good,
Welcome we here Thy manhood.

Hail Thou hope of them that err,
Thou born of human mother,
God made man, we yield to Thee ;
All hail, our Shield of safety.

Hail, for until Thou wast born,
We were captive and forlorn ;
God and man are one in Thee,
Son of the Maiden Mary.

Made a man for men to sell,
All hail, Thou born in Bethel,
To God's Son our lays we sing,
Our prayer, our praise, our blessing.

Hail to Him who died for men,
The Virgin's Son from Heaven,
Thou, with love for all, O [Rí],
Dost call us by Thy coming. Dánta Dé, Úna Ní Ógáin, 1928

On the worst sin Pride ; agus the greatest good humility.

From a " Fragment " preserved in the Codex Salmanticensis :
"Who can describe the virtues of St. Brendan—
his humility agus meekness ;
his charity agus tender compassion ;
his patience agus gentleness ;
his fasting agus abstinence ;
his constant faithfulness in prayer?

Because he had perfectly fulfilled all the Commandments of Críost,
agus had faithfully practised all those virtues
agus many others of a like nature,
the Blessed Brendan, in a good old age,
among choirs of angels,
with great joy agus triumph,
amid gleaming lights
agus choral psalmody,
departed unto the Lord,
to whom be all honour agus glory for ever agus ever ! Amen."
1895 Brendaniana, O Donoghue

“Dost thou renounce Satan, and all his Angels, and all his works, and all his services, and all his pride?" ... The first act of the Christian life is a renunciation, a challenge.

No one can be Christ's until he has, first, faced evil, and then become ready to fight it.

How far is this spirit from the way in which we often proclaim, or to use a

more modern term, "sell" Christianity today! ... How could we then speak of "fight" when the very set-up of our churches must, by definition, convey the idea of softness, comfort, peace? ... One does not see very well where and how "fight" would fit into the weekly bulletin of a suburban parish, among all kinds of counseling sessions, bake sales, and "young adult" get-togethers. ...
"Dost thou unite thyself unto Christ?"
Fr. Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

Three things whereby' the devil shows himself in man:
by his face, by his walk, by his talk.
THE TRIADS OF IRELAND

St. Cyril of Alexandria
It behoved that the Incorruptible
should lay hold on the nature subject to corruption,
that He might free it from the corruption,
it behoved that He Who knew not to sin
should be made conformal with those who were under sin,
that He might make sin to cease:
for as where is light, there surely darkness will have no work,
so where incorruption is present, is all necessity that corruption flee,
and that, since He Who knew not sin
hath made His own that which was under sin,
sin should come to nought.

Matthew 13:3 And he told them many things in parables, saying: "A sower went out to sow.

And as he sowed, some seeds fell along the path, and the birds came and devoured them.

Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil,

but when the sun rose they were scorched. And since they had no root, they withered away.

Other seeds fell among thorns, and the thorns grew up and choked them.

Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.

He who has ears, let him hear."

Then the disciples came and said to him, "Why do you speak to them in parables?"

And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away.

This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Indeed, in their case the prophecy of Isaiah is fulfilled that says: "'You will indeed hear but never understand, and you will indeed see but never perceive.

[We are going to emancipate ourselves from mental slavery, for though others may free the body, none but ourselves can free the mind. Marcus Ó Garvey]

For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

But blessed are your eyes, for they see, and your ears, for they hear.

For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

"Hear then the parable of the sower:

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path.

As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,

yet he has no root in himself, but endures for a while, and when tribulation

or persecution arises on account of the word, immediately he falls away.

As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Matthew 13:24 He put another parable them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field,

but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away

So when the plants came up and bore grain, then the weeds appeared also.

And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?'

He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?'

But he said, 'No, lest in gathering the weeds you root up the wheat along with them.

Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'

Matthew 13:31 He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.

It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

Matthew 13:33 He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Matthew 13:34 All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable.

Matthew 13:35 This was to fulfill what was spoken by the prophet: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."

Matthew 13:36 Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field."

He answered, "The one who sows the good seed is the Son of Man.

The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one,

and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels.

Just as the weeds are gathered and burned with fire, so will it be at the close of the age.

The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers,

and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Matthew 13:44 "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

Matthew 13:45 "Again, the kingdom of heaven is like a merchant in search of fine pearls,

who, on finding one pearl of great value, went and sold all that he had and bought it.

Matthew 13:47 "Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind.

When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad.

So it will be at the close of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that

place there will be weeping and gnashing of teeth.

Matthew 13:51 "Have you understood all these things?" They said to him, "Yes."

And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."

Matthew 15:10 And he called the people to him and said to them, "Hear and understand:

it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person."

Matthew 15:12 Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?"

He answered, "Every plant that my heavenly Father has not planted will be rooted up.

Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit."

But Peter said to him, "Explain the parable to us."

And he said, "Are you also still without understanding?

Do you not see that whatever goes into the mouth passes into the stomach and is expelled?

But what comes out of the mouth proceeds from the heart, and this defiles a person.

For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.

These are what defile a person. But to eat with unwashed hands does not defile anyone."

Matthew 21:33 "Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country.

When the season for fruit drew near, he sent his servants to the tenants to get his fruit.

And the tenants took his servants and beat one, killed another, and stoned another.

Again he sent other servants, more than the first. And they did the same to them.

Finally he sent his son to them, saying, 'They will respect my son.'

But when the tenants saw the son, they said to themselves, 'This is the heir. Come, let us kill him and have his inheritance.'

And they took him and threw him out of the vineyard and killed him.

When therefore the owner of the vineyard comes, what will he do to those

tenants?"

They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."

Matthew 21:42 Jesus said to them, "Have you never read in the Scriptures: "'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

Matthew 22:1 And again Jesus spoke to them in parables, saying,

"The kingdom of heaven may be compared to a king who gave a wedding feast for his son,

and sent his servants to call those who were invited to the wedding feast, but they would not come.

Again he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.'

But they paid no attention and went off, one to his farm, another to his business,

while the rest seized his servants, treated them shamefully, and killed them.

The king was angry, and he sent his troops and destroyed those murderers and burned their city.

Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy.

Go therefore to the main roads and invite to the wedding feast as many as you find.'

And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

"But when the king came in to look at the guests, he saw there a man who

had no wedding garment.

And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless.

Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.'

For many are called, but few are chosen."

Matthew 22:17 Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?"

But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites?

Show me the coin for the tax." And they brought him a denarius.

And Jesus said to them, "Whose likeness and inscription is this?"

They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's."

Mark 3:22 And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons."

And he called them to him and said to them in parables, "How can Satan cast out Satan?

If a kingdom is divided against itself, that kingdom cannot stand.

And if a house is divided against itself, that house will not be able to stand.

And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.

But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

"Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter,

but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"--

Psalm I00

God's Love and Justice

To You, Lord, I will sing of love and judgment;
I will sing to the harp and walk a blameless path.
0, when will You come to me?
I have walked with innocence of heart
in the midst of my house.
I have not set before my eyes any unlawful thing;
I detest those who commit evil deeds.
A perverse heart has not been my companion;
the wicked man turned away from me, I knew him not.
Whoever slandered his neighbor in secret, him I expelled.
With a man of haughty airs and greedy heart, I would not share a meal.
My eyes are upon the faithful of the land so that they may dwell with me.
The man who walked a blameless path, he has attended me.
The man who practiced haughtiness found no lodging in my house.
The man who spoke unjustly did not prosper in my sight.
Early did I slay all the sinners of the land,
rooting out of the city of the Lord all the workers of iniquity.

Mark 4:2 And he was teaching them many things in parables, and in his teaching he said to them:

"Listen! A sower went out to sow.

And as he sowed, some seed fell along the path, and the birds came and devoured it.

Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil.

And when the sun rose, it was scorched, and since it had no root, it withered away.

Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.

And other seeds fell into good soil and produced grain, growing up and increasing and

yielding thirtyfold and sixtyfold and a hundredfold."

Mark 4:9 And he said, "He who has ears to hear, let him hear."

And when he was alone, those around him with the twelve asked him about the parables.

And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables,

so that "they may indeed see but not perceive, and may indeed hear but not

understand, lest they should turn and be forgiven."

And he said to them, "Do you not understand this parable? How then will you understand all the parables?

The sower sows the word.

And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.

And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy.

And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away.

And others are the ones sown among thorns. They are those who hear the word,

but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.

But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

Mark 4:21 And he said to them, "Is a lamp brought in to be put under a basket, or under a bed, and not on a stand?
For nothing is hidden except to be made manifest; nor is anything secret except to come to light.

If anyone has ears to hear, let him hear."

Mark 4:24 And he said to them, "Pay attention to what you hear: with the measure you use, it will be measured to you, and still more will be added to you.

For to the one who has, more will be given, and from the one who has not, even what he has will be taken away."

Mark 4:26 And he said, "The kingdom of God is as if a man should scatter seed on the ground.

He sleeps and rises night and day, and the seed sprouts and grows; he knows not how.

The earth produces by itself, first the blade, then the ear, then the full grain in the ear.

But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

And he said, "With what can we compare the kingdom of God, or what parable shall we use for it?

It is like a grain of mustard seed, which, when sown on the ground, is the

smallest of all the seeds on earth,

yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it.

Mark 4:34 He did not speak to them without a parable, but privately to his own disciples he explained everything.

Psalm 103
Praise of God's Creation
Bless the Lord, 0 my soul!
You are very great,
0 Lord, my God; clothed in pomp and brilliance;
arrayed with light as with a cloak.
Stretching out the sky as a tent-cloth,
covering Your lofty halls with water,
You make the clouds Your conveyance;
You surge on the wings of the wind.
You make spirits Your messengers,
and flaming fires Your attendants.
You settle the earth on its firm foundation;
it shall stand unmoved from age to age.
The abyss covers it like a garment;
waters stand over the mountains.
At Your rebuke they will take flight;
at the peal of Your thunder they will fear.

They hurdle the hills and run down the dales,
to the place You have chosen for them.
You have set up a boundary not to be passed;
they shall never return to cover the earth.
Down in the gullies You make springs to rise;
waters shall go down between the mountains.
They shall give drink to the beasts of the fields;
wild burros will seek them to quench their thirst.
The birds of the sky will abide by them;
from among the rocks they will raise their song.
From Your lofty halls You refresh the mountains;
the earth shall be fed with the fruit of Your works.
You make green pastures for the cattle,
and food-plants for the service of all,
so that bread may be brought forth from the earth,
and wine that gladdens the heart of all;
so that oil may put a gleam upon his face,
and that bread may strengthen the heart of all.
The trees of the plain will be satisfied,
the cedars of Lebanon that He planted.
The sparrows will build their nests in them,
and the herons will call them their home.
To the deer belong high mountains;
to rodents, the shelter of the rocks.
You have made the moon to mark the seasons;
the sun knows the time of its setting.
You establish darkness, and it is night,
wherein the forest creatures prowl around.
Young lions roar for their prey,
and call out to God for their meat.

As the sun rises, they will come together,
and lay themselves down in their dens.
Man will go out to his labor, and work until eventide.
How great are Your works, 0 Lord!
In wisdom, You have wrought them all.
The earth is filled with your creatures.
Even the wide and open sea itself;
within it there are countless creeping things,
living beings small and large.
Upon it there are ships a-sailing,
and that great beast You made to have fun.
All of them look up to You,
to give them their food in due time.
You provide and they gather up;
You open Your hand and they are full.
You hide Your face and they cringe;
You suspend their breath,
and they die and return to their dust.
You send forth Your breath and they live;
You renew the face of the earth.
May the Lord's glory endure forever;
may the Lord rejoice in His works.
He looks upon the earth and makes it quake;
He touches the mountains and they smoke.
I will sing to the Lord as long as I live;
I will praise my God as long as I last.
Would that my thoughts be pleasing to Him,
and I will rejoice in the Lord.
May sinners vanish from the earth,
and may the wicked be no more.

Bless the Lord, 0 my soul!

The sun knows the time of its setting.

You establish darkness, and it is night.

How great are Your works, 0 Lord!

In wisdom, You have wrought them all.

Glory be ... now and ever ...

Mark 7:14 And he called the people to him again and said to them, "Hear me, all of you, and understand:

There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him."

There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him."

And when he had entered the house and left the people, his disciples asked him about the parable.

Mark 7:18 And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)

And he said, "What comes out of a person is what defiles him.

For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery,

All these evil things come from within, and they defile a person."

Mark 12:1 And he began to speak to them in parables. "A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country.

When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard.

And they took him and beat him and sent him away empty-handed.

Again he sent to them another servant, and they struck him on the head and treated him shamefully.

And he sent another, and him they killed. And so with many others: some they beat, and some they killed.

He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'

But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

And they took him and killed him and threw him out of the vineyard.

Mark 12:9 What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

Have you not read this Scripture: "'The stone that the builders rejected has become the cornerstone;

this was the Lord's doing, and it is marvelous in our eyes'?"

Luke 5:30 And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

And Jesus answered them, "Those who are well have no need of a physician, but those who are sick.

I have not come to call the righteous but sinners to repentance."

And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink."

And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them?

The days will come when the bridegroom is taken away from them, and then they will fast in those days."

Luke 5:36 He also told them a parable: "No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old.

And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed.

But new wine must be put into fresh wineskins.

And no one after drinking old wine desires new, for he says, 'The old is good.'"

Psalm 3

Help for the Afflicted

How many are my foes, 0 Lord!
How many are rising up against me!
How many are saying about me:
there is no help for him in God.
But You, Lord, are a shield about me; my glory,
Who lift up my head. I cry aloud to the Lord.
He answers from His holy mountain.
I lie down to rest and I sleep.
I wake, for the Lord upholds me.
I will not fear even thousands of people
who are ranged on every side against me.
Arise, Lord; save me, my God:
You Who strike all my foes on the mouth;
You Who break the teeth of the wicked!
0 Lord of salvation, bless Your people.
I lie down to rest and I sleep.
I wake, for the Lord upholds me.

Luke 6:32 "If you love those who love you, what benefit is that to you? For even sinners love those who love them.

And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.

And if you lend to those from whom you expect to receive, what credit is that to you?

Even sinners lend to sinners, to get back the same amount.

But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.

Luke 6:36 Be merciful, even as your Father is merciful.

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

Luke 6:39 He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?

A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

Luke 6:41 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?

How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

Luke 6:43 "For no good tree bears bad fruit, nor again does a bad tree bear good fruit,

for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.

Luke 6:45 The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

Luke 6:46 "Why do you call me 'Lord, Lord,' and not do what I tell you?

Everyone who comes to me and hears my words and does them, I will show you what he is like:

Luke 6:48 he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built.

But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

And the twelve were with him,

Luke 8:2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,

and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:4 And when a great crowd was gathering and people from town after town came to him, he said in a parable:

Luke 8:5 "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.

And some fell on the rock, and as it grew up, it withered away, because it had no moisture.

And some fell among thorns, and the thorns grew up with it and choked it.

And some fell into good soil and grew and yielded a hundredfold." As he said these things, he called out, "He who has ears to hear, let him hear."

And when his disciples asked him what this parable meant,

Luke 8:10 he said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'

Now the parable is this: The seed is the word of God.

The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.

As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

Luke 8:16 "No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light.

For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.

Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away."

SEBASTIAN BROCK, BRIDE OF LIGHT

HYMNS ON MARY FROM THE SYRIAC CHURCHES.

In the language of poetry the Incarnation can be described in a variety of different ways. Two images in particular are recurrent in early Syriac tradition and should be singled out for brief mention here. In lines 74-75 of No. 45 Gabriel tells Mary*

> **From the weft of your bodily nature**
> **He will weave himself a garment and put it on.**

The idea of Christ's humanity as a garment which he put on from Mary at the Incarnation is very commonly found among Syriac writers of the fourth and fifth centuries, and in the earliest Syriac translation of the Nicene Creed the phrase 'he put on a body' translates the (Greek verb 'he was incarnate').

Many different variations on this Phraseology can be found, such as '(He put on) Adam, the body of Adam, our body, humanity, our nature', etc.

In fact, in early Syriac Christianity we find that the entire course of salvation history is frequently described by means of the every-day metaphor of putting on and taking off garments, thus, Adam and Eve are described as wearing a 'garment, or robe, of glory' in Paradise, but they are stripped of this at the Fall (in No. 41, verse 18, Mary recalls how her ancestor Eve had been snatched away from 'her former glory' by means of the serpent's deceit). It is interesting to find that this idea of Adam and Eve's original state of being clothed in glory already features in the Syriac Bible, for in the Peshitta translation of Psalm 8:6 we read 'You created humanity a little less than the angels, in honour and glory did you clothe him' (the Hebrew has 'crown him').

In its fallen state, humanity has thus lost its primordial 'robe of glory'. The whole purpose of God is to remedy this situation and to restore this lost robe, at the same time respecting his initial gift to humanity of free will.

To effect this restoration, God first allows himself to be clothed in human language, and to be described in human terms in the Old Testament. Finally, after having 'put on words', God the Word outwardly empties himself of His glory at the Incarnation and 'puts on the human body'. As St. Ephrem puts it,

> **God's Majesty that had clothed itself in all sorts of similitudes**
> **saw that humanity did not want to find salvation through this assistance,**
> **so He sent His Beloved One: instead of the borrowed similitude**
> **with which God's Majesty had previously clothed itself,**
> **He clothed Himself with real limbs, as the First-Born, and was mingled with humanity:**
> **He gave what belonged to Him, and took what belonged to us,**
> **so that this intermingling of His might give life to our dead state.**
> **(Hymns against Heresies 32:9).**

Then, at his Baptism in the river Jordan - the fountain-head of Christian baptism - Christ deposits the 'robe of glory"* in the Jordan water so that it may be available for Christians to put on at their baptism. In the words of Jacob of Serugh,

> **Christ came to baptism, he went down and placed in the baptismal water the robe of glory, to be there for Adam, who had lost it. (Ed. Bedjan, III, 593).**

Thus the paradisiacal robe of glory is put on by each individual Christian at

his or her baptism; at this stage, however, the robe of glory is present with them in pledge, and they need to preserve it in purity if they are to be clothed in it in reality.

Indeed, this baptismal robe of glory is none other than the wedding garment of the parable of Matthew 22:12: Christians are invited to Christ's eschatological wedding feast, and at their baptism (which could be described as their invitation to this feast) they are provided by Christ the Bridegroom with this wedding garment which they must preserve clean in readiness for the wedding feast which will take place at the end of time.

It is only at the final resurrection and after the judgement that those who have preserved their wedding garment in purity will experience the full reality of the robe of glory with which the righteous are clothed. In Ephrem's words:

> **Among the saints none is naked for they have put on glory, nor is there any clad in fig leaves, or standing in shame, for they have found, through our Lord, the robe that belongs to Adam and Eve.**
> **(Hymns on Paradise 6:9).**

The second pictorial image of the Incarnation that frequently features in the early Syriac poets is that of the Divine Word entering Mary through her ear...

SEBASTIAN BROCK, BRIDE OF LIGHT,
HYMNS ON MARY FROM THE SYRIAC CHURCHES.
St. Ephrem Ecumenical Research Institute (SEERI), Kerala, India 1994

Psalm 87

Thursday The Darkness of Death

Lord my God, I call for help by day;
I cry at night before You.
Let my prayer come into Your presence.
0 turn Your ear to my cry.
For my soul is filled with evils:
my life is on the brink of the grave.
I am reckoned as one in the tomb;
I have reached the end of my strength.
Like one alone among the dead;
like the slain lying in their graves.
Like those You remember no more;
cut off, as they are, from Your hand.
You have laid me in the depths of the tomb,
in places that are dark, in the depths.
Your anger weighs down upon me;
I am drowned beneath Your waves.
You have taken away my friends and made me hateful in their sight.
Imprisoned, I cannot escape; my eyes are sunken with grief.
I call to You, Lord, all the day long; to You I stretch out my hands.
Will You work Your wonders for the dead?
Will the shades stand and praise You?
Will Your love be told in the grave,
or Your faithfulness among the dead?
Will Your wonders be known in the dark or
Your justice in the land of oblivion?
As for me, Lord, I call to You for help;
in the morning my prayer comes before You.
Lord, why do You reject me?

Why do You hide Your face?
Wretched, close to death from my youth,
I have borne Your trials; I am numb.
Your fury has swept down upon me;
Your terrors have utterly destroyed me.
They surround me all the day like a flood;
they assail me all together.
Friend and neighbor You have taken away;
my one companion is darkness.
Lord my God, I call for help by day;
I cry at night before You.
Let my prayer come into Your presence.
0 turn Your ear to my cry.

Luke 12:13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

But he said to him, "Man, who made me a judge or arbitrator over you?"

Luke 12:15 And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."

Luke 12:16 And he told them a parable, saying, "The land of a rich man produced plentifully,

and he thought to himself, 'What shall I do, for I have nowhere to store my crops?'

And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'

Luke 12:20 But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'

Luke 12:21 So is the one who lays up treasure for himself and is not rich toward God."

Luke 12:22 And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.

Luke 12:23 For life is more than food, and the body more than clothing

Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

Luke 12:25 And which of you by being anxious can add a single hour to his span of life?

If then you are not able to do as small a thing as that, why are you anxious about the rest?

Luke 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Luke 12:28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

And do not seek what you are to eat and what you are to drink, nor be worried.

Luke 12:30 For all the nations of the world seek after these things, and your Father knows that you need them.

Luke 12:31 Instead, seek his kingdom, and these things will be added to you.

Luke 12:32 "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Luke 12:33 Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.

Luke 12:34 For where your treasure is, there will your heart be also.

"Stay dressed for action and keep your lamps burning,

and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.

Luke 12:37 Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them.

If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!

But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.

Luke 12:40 You also must be ready, for the Son of Man is coming at an hour you do not expect."

Luke 12:41 Peter said, "Lord, are you telling this parable for us or for all?"

Luke 12:42 And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?

Luke 12:43 Blessed is that servant whom his master will find so doing when he comes.

Luke 12:44 Truly, I say to you, he will set him over all his possessions.

Luke 12:45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,

the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

Luke 12:47 And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom
they entrusted much, they will demand the more.

"I came to cast fire on the earth, and would that it were already kindled!

Luke 12:50 I have a baptism to be baptized with, and how great is my distress until it is accomplished!

Luke 12:51 Do you think that I have come to give peace on earth? No, I tell you, but rather division.

Luke 12:52 For from now on in one house there will be five divided, three against two and two against three.

They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-inlaw against mother-in-law."

Luke 12:54 He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming.' And so it happens.

And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens.

You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Luke 12:57 "And why do you not judge for yourselves what is right?

Luke 12:58 As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison.

I tell you, you will never get out until you have paid the very last penny."

Luke 13:1 There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices.

Luke 13:2 And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way?

Luke 13:3 No, I tell you; but unless you repent, you will all likewise perish.

Luke 13:4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem?

Luke 13:5 No, I tell you; but unless you repent, you will all likewise perish."

Luke 13:6 And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?'

And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure.

Then if it should bear fruit next year, well and good; but if not, you can cut it down.'"

Luke 14:7 Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them,

"When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him,

and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place.

But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you.

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Luke 14:12 He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid.

But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!"

Luke 14:16 But he said to him, "A man once gave a great banquet and invited many.

And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.'

But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.'

And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.'

And another said, 'I have married a wife, and therefore I cannot come.'

So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.'

And the servant said, 'Sir, what you commanded has been done, and still there is room.'

And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled.

For I tell you, none of those men who were invited shall taste my banquet.'"

Now great crowds accompanied him, and he turned and said to them,

Luke 14:26 "If anyone comes to me and does not hate his own father and

mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

**[I don't want no peace I need equal rights and justice
Péadar mac an Taoiseach]**

For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?

Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him,

saying, 'This man began to build and was not able to finish.'

Luke 14:31 Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand?

And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.

So therefore, any one of you who does not renounce all that he has cannot be my disciple.

Luke 14:34 "Salt is good, but if salt has lost its taste, how shall its saltiness be restored?

Luke 14:35 It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear."

Luke 15:2 And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them."

Luke 15:3 So he told them this parable:

"What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?

And when he has found it, he lays it on his shoulders, rejoicing.

And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'

Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

Luke 15:8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?

And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'

Luke 15:10 Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Luke 15:11 And he said, "There was a man who had two sons.

And the younger of them said to his father, 'Father, give me the share of

property that is coming to me.' And he divided his property between them.

Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.

And when he had spent everything, a severe famine arose in that country, and he began to be in need.

So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.

And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

Luke 15:17 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger!

I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you.

I am no longer worthy to be called your son. Treat me as one of your hired servants."'

And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.

And the son said to him, 'Father, I have sinned against heaven and before

you. I am no longer worthy to be called your son.'

But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

And bring the fattened calf and kill it, and let us eat and celebrate.

Luke 15:24 For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.

"Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.'

But he was angry and refused to go in. His father came out and entreated him,

but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends.

But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!'

And he said to him, 'Son, you are always with me, and all that is mine is yours.

It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

Luke 16:1 He also said to the disciples, "There was a rich man who had a manager, and charges

were brought to him that this man was wasting his possessions.

And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.'

And the manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg.

I have decided what to do, so that when I am removed from management, people may receive me into their houses.'

So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?'

He said, 'A hundred measures of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.'

Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'
The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.

And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

"One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.

If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?

And if you have not been faithful in that which is another's, who will give you that which is your own?

No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

Psalm 142
Waiting in Darkness for the Light
Lord, listen to my prayer; turn
Your ear to my appeal.
You are faithful, You are just; give answer.
Do not call Your servant to judgment for no one is just in Your sight.
The enemy pursues my soul; he has crushed my life to the ground.
He has made me dwell in darkness like the dead, long forgotten.
Therefore, my spirit fails; my heart is numb within me.
I remember the days that are past; I ponder all Your works.
I muse on what Your hand has wrought and
to You I stretch out my hands.
Like a parched land my soul thirsts for You.

Lord, make haste and answer; for my spirit fails within me.
Do not hide Your face, lest I become like those in the grave.
In the morning let me know Your love, for I put my trust in You.
Make me know the way I should walk; to You I lift up my soul.
Rescue me, Lord, from my enemies; I have fled to You for refuge.
Teach me to do Your will, for You, 0 Lord, are my God.
Let Your good Spirit guide me in ways that are level and smooth.
For Your name's sake, Lord, save my life;
in Your justice save my soul from distress.
In Your love make an end of my foes;
destroy all those who oppress me for I am Your servant, 0 Lord.
You are faithful, You are just; give answer.
Do not call your servant to judgment.
You are faithful, You are just; give answer.
Do not call Your servant to judgment.
Let Your good Spirit guide me in ways that are level and smooth.

Luke 17:24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.

But first he must suffer many things and be rejected by this generation.

Just as it was in the days of Noah, so will it be in the days of the Son of Man.

They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

Likewise, just as it was in the days of Lot--they were eating and drinking, buying and selling, planting and building,

but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all--

so will it be on the day when the Son of Man is revealed.

On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back.

Remember Lot's wife.

Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.

Luke 17:34 I tell you, in that night there will be two in one bed. One will be

taken and the other left.

There will be two women grinding together. One will be taken and the other left."

Luke 18:7 And will not God give justice to his elect, who cry to him day and night? Will he delay long over them?

I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt:

Luke 18:10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.

I fast twice a week; I give tithes of all that I get.'

But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'

I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Luke 19:7 And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."

Luke 19:8 And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.

For the Son of Man came to seek and to save the lost."

Luke 19:11 As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.

Luke 19:12 He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return.

Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'

But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.

The first came before him, saying, 'Lord, your mina has made ten minas

more.'

And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'

And the second came, saying, 'Lord, your mina has made five minas.'

And he said to him, 'And you are to be over five cities.'

Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief;

for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'

He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?

Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'

And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.

And they said to him, 'Lord, he has ten minas!'

'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.

But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.'"

Judgment is at the doors!
So let us rise and fast,
Offering alms with tears of compunction and crying:
"Our sins are more in number than the sands of the sea;
But forgive us, O Master of All,
So that we may receive the incorruptible [garments]."
Kontakion of St. Gregory Palamas

Poem on the Day of Judgement
Editor and translator: J. G. O'Keeffe
https://www.ucd.ie/tlh/text/jok.eriu.3.001.text.html

Doom! Not slight will be its uproar when the world will burn; it were meet,
O Christ with grades [of angels], that Adam's seed should dread it.
Obdurate is the human race, harder than stones are their hearts when they heed not the many vast pains.

When the earth will vomit forth the hosts of Adam's vast seed, when one blaze will fill both heaven and earth.
When the host of hell, the tribes of earth, the multitude of saints, the nine grades of angels will meet in one gathering when each question will be solved.

When the Judge will pronounce righteous true judgements, awarding heaven to the chosen, increase of punishment to the evil folk.
The humble, lowly, devout folk with purity of heart, the despised wretches will be in the ranks of heaven's Rí.

The red-mouthed judges, the lewd, the sinful, the contentious, arrogant clerics will find neither honour nor welcome.
The envious, the parricides, the wicked impious chiefs, the lewd unvirtuous women will find death and extinction.

Bitter and harsh will be their repentance, they will shed tears over cheeks, the lying, the impious, the folk of every enduring sin.
It will be a shame, it will be a reproach to the host of the wicked, as you shall see, when all will behold the sin of each one of them.

After being for a long space of time in the scorching fire of Doom, they will be cast by the [Chief] of the Sun into a place of torture at last.
Sorry will be the outcry they will make, dreadful will be their wailings, as they part from holy angels, as they go with evil demons.

Woe to the soul which heeds not the din of the mighty Day of Doom; worse seventyseven times to dwell in [difficult] avenging hell.
Its bitter cold, its great burning, its hunger, its dreadful thirst, its crushing, its heavy revenge, its horror, its stifling smoke, its slaying.
Its many fearful monsters, its groaning, its wild woeful lament, its fiery rotten sea, its vile devilish faces.

Woe to the soul which heeds not the din of the mighty Day of Doom; worse seventy-seven times to dwell in burning avenging hell.
Its bitter cold, its great burning, its hunger, its dreadful thirst, its crushing, its heavy revenge, its horror, its stifling smoke, its slaying.
Its many fearful monsters, its groaning, its wild woeful lament, its fiery rotten sea, its vile devilish faces.

Woe to him who hath come into this world, woe to our body, woe to our souls to each one who is destined to dwell for ever in ruthless hell.
Of Thy fondness, O fond Father, of Thy gentleness, O [Chief] of Heaven, cast me not into the bitter prison in which there are many groans.

For the sake of each noble intercession in heaven and on earth, when Thou wilt . . . with me, deal gently with my soul!
For the sake of Thy cross, of Thy passion, of Thy Chiefdom, O Prince, come valiantly to my aid in all the sufferings of my soul.

For the sake of each noble intercession in heaven and on earth, I pray Thee,

O Christ of my heart, that the Chiefdom of Heaven may be for my soul.
For the sake of Thy cross, of Thy passion, protect me against all iniquity,
lest, O Heavenly [Chief], the temptations of demons or men destroy me.
For the sake of Thy cross, of Thy passion, come forthwith to my aid; before I go from the buí world take from me every unrighteousness.

Of Thy vast mercy protect me at all times, put into my soul
Thy great love, that it may be overflowing with love for Thee.
That I may be wheat in Thy granary on the day when the chaff is burned,
that I may carry off victory and triumph yonder in the rout of Doom.

Luke 20:8 And Jesus said to them, "Neither will I tell you by what authority I do these things."

Luke 20:9 And he began to tell the people this parable: "A man planted a vineyard and let it out to tenants and went into another country for a long while.

When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed

And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed.

And he sent yet a third. This one also they wounded and cast out.

Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'

Luke 20:14 But when the tenants saw him, they said to themselves, 'This is the heir. Let us kill him, so that the inheritance may be ours.'

And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them?

He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Surely not!"

But he looked directly at them and said, "What then is this that is written: "'The stone that the builders rejected has become the cornerstone'?

Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."

Wherefore St. Findchua left to Munstermen, from that time forward till Doomsday, to defeat foreigners and every host besides when charging down a height ; and verily this is fulfilled
Lismore Life of St. Fanahan

“When a person accepts anything Godly, then he rejoices in his heart, but when he has accepted anything devilish, then he becomes tormented.”
St. Seraphim of Sarov now Chernobyl

Luke 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.

They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

"And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves,

people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.

And then they will see the Son of Man coming in a cloud with power and great glory.

Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."

Luke 21:29 And he told them a parable: "Look at the fig tree, and all the trees.

As soon as they come out in leaf, you see for yourselves and know that the summer is already near.

So also, when you see these things taking place, you know that the kingdom of God is near.

Truly, I say to you, this generation will not pass away until all has taken place.

Heaven and earth will pass away, but my words will not pass away.

"But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap.

But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man."

Psalms 134 and 135

The Mercies of God in Creation and Redemption;

Thanksgiving to God for His Enduring Mercy

Praise the name of the Lord; praise Him, servants of the Lord.

Alleluia! Alleluia! Alleluia!

Who stand in the house of the Lord, in the courts of the house of our God.

Alleluia! Alleluia! Alleluia!

Lord, Your name stands forever, unforgotten from age to age.

Alleluia! Alleluia! Alleluia!

From Zion may the Lord be blessed, He Who dwells in Jerusalem.

Alleluia! Alleluia! Alleluia!

0 give thanks to the Lord for He is good, for His love endures forever.

Alleluia! Alleluia! Alleluia!

Who fixed the earth firmly on the seas, for His love endures forever.

Alleluia! Alleluia! Alleluia!

He snatched us away from our foes, for His love endures forever.

Alleluia! Alleluia! Alleluia!

To the God of heaven give thanks, for His love endures forever.

Alleluia! Alleluia! Alleluia!

Matthew 19:23 And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven.

Matthew 19:24 Again I tell you, it is easier for a [rope of camel hair] to go through the eye of a needle than for a rich person to enter the kingdom of God."

When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"

But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

Matthew 3:1 In those days John the Baptist came preaching in the wilderness of Judea,

"Repent, for the kingdom of heaven is at hand."

Matthew 3:3 For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'"

Matthew 3:4 Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

The Great Doxology

Glory to God + in the highest,
and to His people on earth, peace and good will.
Lord God, heavenly King, Almighty God and Father,
with the Lord Jesus Christ, only Son of the Father +,
and the Holy Spirit.
We praise You, we bless You, we worship You, we glorify You,
we thank You for Your great glory.
Lord God, Lamb of God, Son of the Father,
You take away the sin of the world, have mercy on us.
You take away the sins of the world, hear our prayer.
You are seated at the right hand of the Father, have mercy on us.
For You alone are holy, You alone are the Lord, Jesus Christ,
for the glory of God the Father. Amen.
I will bless you day after day, and praise Your name forever.
Count us worthy, 0 Lord, of passing this day without sin.
Blessed + are You, 0 Lord, God of our Fathers,
and praised and glorified is Your name forever.
Amen. Let Your mercy, 0 Lord, be upon us because we have set our hope in You.
Blessed + are You Lord, teach me Your commandments.
Blessed + are You, 0 Master, make me understand Your commandments.
Blessed + are You, 0 Holy One, enlighten me with Your laws.
0 Lord, You have been our refuge from one generation to the next.
I said: Lord, have mercy on me, heal my soul, for I have sinned against You.
0 Lord, I have fled to You, teach me to do Your will,
for You, 0 Lord, are my God.
In You is the source of life
and in Your light we see light.
Keep on loving those who know You.

Saint Gregory Nazianzen (329-c. 391)
Let us visit Christ wherever we may be.
Let us care for him, feed him, clothe him,
welcome him, honor him –
not only at a meal, as some have done,
or by anointing him, as Mary did,
not only by lending him a tomb, like Joseph of Arimathea did,
or by arranging for his burial, like Nicodemus,
not only by giving him gold, frankincense and myrrh,
like the Magi did before all the others.
The Lord of all asks for mercy and sacrifice, and mercy is greater…
Let us then show him mercy in the persons of the poor
and those who today are lying on the ground,
so that when we come to leave this world,
we may be received into an everlasting dwelling place,
by Christ our Lord. Amen.

The Rule of Saint Columbanus embodied the customs of Bangor Abbey and other Irish monasteries. The Rule of Saint Columbanus consists of ten chapters, on the subjects of obedience, silence, food, poverty, humility, chastity, choir offices, discretion, mortification, and perfection.
Columbanus Hibernus. Walker, G. S. M. (ed.). "Monk's Rules". Corpus of Electronic Texts. University College Cork. Retrieved 19 January 2013.

“After they have squandered their wealth among so many pursuits, if there is any left over, they hide it in the ground and guard it deep within the earth.

“For the future,” they say, “is always uncertain; therefore let us take care, lest some unforeseen need should arise.” Yet while it is uncertain whether you will have need of this buried gold, the losses you incur from your inhuman behavior are not at all uncertain”
Hagios Basilios the Great, On Social Justice

Psalm 89
Frailty of Man

0 Lord, You have been for us a refuge from age to age.
Before the mountains came to be,
before the earth and the world were formed,
from all eternity to all eternity, You are.
Let not man return to wretchedness.
You said: Turn back, You sons of men!
A thousand years in Your sight are but a yesterday,
long past, and as a watch of night.
Years shall be nothingness to them.
Let the morning pass away as tender grass.
In the morning, let it bloom and fade,
in the evening, let it droop and wilt and dry.
For we have perished by Your anger,
and we have been shaken by Your wrath.
You have placed our sins before You;
our time stands in the light of Your face.
For all our days are wasted,
and we have passed away in Your wrath.
Our years are as fragile as a spider's web;
the number of our years is seventy years.
Eighty years perhaps if we are among the strong,
and their span is but toil and sorrow.
Who knows the might of Your anger?
By the fear of You shall Your wrath be measured.
'Thus make known to me Your right hand,
and those who were trained with wisdom in their heart.
Return, 0 Lord! How long shall You delay?

Take up the defense of those who serve You.
In the morning, fill us with Your love,
that we may rejoice and be glad in all our days.
Repay us in joy the times
You did afflict us, the many years when disgrace was our lot.
Let Your work be manifest to Your servants,
and Your glory to their children.
And may the brightness of the Lord our God shine upon us,
and may He prosper the works of our hands for us,
may He prosper the works of our hands!

St John Cassian On the Eight Vices, Philokalia

A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied. When the Apostle said, 'Make no provision to fulfill the desires of the flesh' (Rom. 13:14), he was not forbidding us to provide for the needs of life: he was warning us against self-indulgence.

Moreover, by itself abstinence from food does not contribute to perfect purity of soul unless the other virtues are active as well.

Humility, for example, practiced through obedience in our work and through bodily hardship, is a great help. If we avoid [greed] not only by having no money, but also by not wanting to have any, this leads us towards purity of soul.

Freedom from anger, from dejection, self-esteem and pride also contributes to purity of soul in general, while self-control and fasting are especially important for bringing about that specific purity of soul which comes through restraint and moderation.

No one whose stomach is full can fight mentally against the demon of unchastity. Our initial struggle therefore must be to gain control of our stomach and to bring our body into subjection not only through fasting

but also through vigils, labors and spiritual, reading, and through concentrating our heart on fear of [Hell] and on longing for the kingdom of heaven. ...

...[greed] is a passion deriving, not from our nature, but solely from an eviland perverted use of our free will....

...Now completely given over to the thought of gain, he notices none of the evil passions which attack him: his raging fury when he happens to sustain a loss, his gloom and dejection when he falls short of the gain he hoped for. Just as for other people the belly is a god, so for him is money. That is why the Apostle, knowing this, calls [greed] not only 'the root of all evil' but 'idolatry' as well (Col. 3:5).

...In all this we should remember how uncertain is the hour of our death, so that our Lord does not come unexpectedly and, finding our conscience soiled with [greed], say to us what God says to the rich man in the Gospel: 'You fool, this night your soul will be required of you: who then will be the owner of what you have stored up?' (Luke 12: 20).

There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "Thy will be done." All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. Those who knock it is opened." — C.S. Lewis, The Great Divorce

St Neilos The AsceticAscetic Discourse, Philokalia
[greed], anger and dejection are all offshoots of gluttony. For the glutton needs money first of all, so as to satisfyhis ever-present desire — even though it never can be satisfied. His anger is inevitably aroused against those whoobstruct his acquisition of money, and in turn gives place to dejection when he proves too weak to get his way. He is like the snake which goes 'on its breast and belly' (Gen. 3:14. LXX).

Dedi as mó ainces oeni : étrad 7 craes.
Tria craes rohindarbad Adam a párdas. Tria craes rommill Iesu a primgeindecht rorec ria brathair ria Iacob ar craibechan '. Finet.

Two things that are a greater evil than (any) one thing : lust and gluttony. Through gluttony Adam was expelled from Paradise. Through gluttony Esau destroyed his birthright and sold it to his brother Jacob for pottage. Hibernica Minorica, trans. Kuno Meyer, Oxford, 1894.

"The devil is like a lion, hiding in ambush (Ps 10:19, 1Pe 5:8). He secretly sets out nets of unclean and unholy thoughts. So, it is necessary to break them off as soon as we notice them, by means of pious reflection and prayer." St. Seraphim of Sarov

St Theodoros the Great Ascetic, Philokalia
The cloud of cares comes from the fumes, so to speak, of the main passions -self-indulgence, [greed], love of praise. Once you are free of these you will also have cast off your cares.

Sound moral judgment has the same effect as wisdom, and is a most powerful factor drawing us upwards. Hence it too has its part to play. For the knowledge of the virtues involves the most scrupulous discrimination between good and evil; and this requires sound moral judgment.

Experience and the struggle with the body teach us how to use such judgment in our warfare.

St John of Damaskos On the Virtues and the Vices, Philokalia
Something should also be said about the vices or the passions of the soul and the body. The passions of the soul are forgetfulness, laziness and ignorance.

When the soul's eye, the intellect [nous], has been darkened by these three, the soul is dominated by all the other passions. These are impiety, false teaching or every kind of heresy, blasphemy, wrath,anger, bitterness, irritability, inhumanity, rancor, back-biting, censoriousness, senseless dejection, fear, cowardice, quarrelsomeness, jealousy, envy, self-esteem, pride, hypocrisy, falsehood, unbelief, greed, love of material things, attachment to worldly concerns, listlessness, faint-heartedness, ingratitude, grumbling, vanity, conceit, pomposity,boastfulness, love of power, love of popularity, deceit, shamelessness, insensibility, flattery, treachery, pretence,indecision, assent to sins arising from the soul's passible aspect and dwelling on them continuously, wandering thoughts, self-love, the

mother of vices, [greed], the root of all evil (cf 1 Tim. 6:10) and, finally, malice and guile.

The passions of the body are gluttony, greed, over-indulgence, drunkenness, eating in secret, general softness of living, unchastity, adultery, licentiousness, uncleanness, incest, pederasty, bestiality, impure desires and every passion which is foul and unnatural, theft, sacrilege, robbery, murder, every kind of physical luxury and gratification of the whims of the flesh (especially when the body is in good health), consulting oracles, casting spells, watching for omens and portents, self-adornment, ostentation, foolish display, use of cosmetics, painting the face, wasting time, day-dreaming, trickery, impassioned misuse of the pleasures of this world and a life of bodily ease, which by coarsening the intellect makes it cloddish and brute-like and never lets it raise itself towards God and the practice of the virtues.

The roots or primary causes of all these passions are love of sensual pleasure, love of praise and love of material wealth. Every evil has its origin in these. As Mark, wisest of the ascetics, says, a man cannot commit a single sin unless the three powerful giants, forgetfulness, laziness and ignorance, first overpower him and enslave him. St John of Damaskos On the Virtues and the Vices, Philokalia

“Mathois said, ‘The nearer a man comes to God, the more he sees himself to be a sinner. Isaiah the prophet saw the Lord and knew himself to be wretched and unclean (Is. 6:5).” — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

“If you are willing to bear the trial of your own wretchedness, serenely, then you will surely be the sweetest dwelling place of Jesus.” St. Thérèse of Lisieux

Moral: Quan t'atii la maldat, pensa això que es veritat: Panxa prim hi passaràs, massa fart t'hi quedaràs.
Morale: When evil tempts you, think about the following truth: With a lean belly you will escape Too full, you will be trapped.
La Rata Magra, Catalunya

“Antony said to Poemen, ‘Our great work is to lay the blame for our sins upon ourselves before God, and to expect to be tempted to our last breath.”
“The hermit said, ‘This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and say “Son of God, have mercy upon me.”
Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

It is the magician’s bargain: give up our soul, get power in return. But once our souls, that is, ourselves, have been given up, the power thus conferred will not belong to us. We shall in fact be the slaves and puppets of that to which we have given our souls.
C.S. Lewis of Belfast, The Abolition of Man

Luke 10:25 And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

He said to him, "What is written in the [Torah]? How do you read it?"

And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."

And he said to him, "You have answered correctly; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

Luke 10:30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Now by chance a priest was going down that road, and when he saw him he passed by on the other side.

So likewise a Levite, when he came to the place and saw him, passed by on the other side.

Luke 10:33 But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.

He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

Shaghyn dagh olk.
Avoid all evil.

John 8:3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst

they said to him, "Teacher, this woman has been caught in the act of adultery.

Now in the Law Moses commanded us to stone such women. So what do you say?"

This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.

And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."

And once more he bent down and wrote on the ground.

But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?"

She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."

John 8:12 Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

So the Pharisees said to him, "You are bearing witness about yourself; your testimony is not true."

Jesus answered, "Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going.

You judge according to the flesh; I judge no one.

Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me.

In your Law it is written that the testimony of two people is true.

I am the one who bears witness about myself, and the Father who sent me bears witness about me."

Now it was not six months after the death of [St. Antony of Egypts] parents, and going according to custom into the Lord's House, he communed with himself and reflected as he walked how the Apostles left all and followed the Saviour ; and how they in the Acts sold their possessions and brought and laid them at the Apostles' feet for distribution to the needy, and what and how great a hope was laid up for them in heaven.

Pondering over these things he entered the church, and it happened the Gospel was being read, and he heard the Lord saying to the rich man ' ,

If thou wouldest be perfect, go and sell that thou hast and give to the poor ; and come follow Me and thou shalt have treasure in heaven.

Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave the possessions of his forefathers to the villagers -they were three hundred acres, productive and very fair that they should be no more a clog upon himself and his sister.

And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake.

And again as he went into the church, hearing the Lord say in the Gospel , ' be not anxious for the morrow,' he could stay no longer, but went out and gave those things also to the poor.

Having committed his sister to known and faithful virgins, and put her into a convent to be brought up, he henceforth devoted himself outside his house to discipline, taking heed to himself and training himself with patience...

NICENE AND POST- NICENE FATHERS, Schaff and Wace, SELECT WRITINGS AND LETTERS OF ATHANASIUS, BISHOP OF ALEXANDRIA. BY ARCHIBALD ROBERTSON, PRINCIPAL OF Bishop hatfield's hall, durham, late feLLOW OF TRINITY COLLEGE, Oxford,1892, BY THE CHRISTIAN LITERATURE COMPANY.

St. Antony of Egypt Last Words

I am going the way of my fathers, as the Scripture says, for I see myself called by the Lord. Be you wary and undo not your long service of God, but be earnest to keep your strong purpose, as though you were but now beginning.

You know the demons who plot against you, you know how savage they are and how powerless; therefore, fear them not. Let Christ be as the breath you breathe; in Him put your trust. Live as dying daily, heeding yourselves and remembering the counsels you have heard from me.

... So do you also be earnest always to be in union first with the Lord and then with the Saints, that after death, they also may receive you into everlasting tabernacles as known friends. Ponder these things, and mean them.

... And now God save you, children, for Antony departs and is with you no more.

From St. Athanasius' Life of St. Antony Book IV, Chapter 20 (his last words), St. Athanasius. Trans. Dom J.B. McLaughlin, O.S.B. St. Antony of the Desert. Rockford: Tan Books and Publishers, Inc, 1995

The Repentance and Sorrow of Éire
traditional Gaelic

The protection of the trustful is Dé of the elements
To him who seeks His loving purpose;
Hope in Dé is riches agus enduring forever is His mercy.

Well have I loved the dear yoke of Dé,
In holiness agus in patience ;
Though the mouth be full of dust,
Right it is to trust in the Lord.
He encourages agus disciplines us,
Even thus He forsakes us not ;
On the captive mourning one
He bestoweth Mercy together with pity.

the "Trisagion".

Holy art thou, O God.

Holy art thou, Almighty One.

Holy art thou, O Immortal.

O thou who wast crucified for our sakes, have mercy upon us.

O our Lord, have mercy upon us.

O Our Lord, shew us thy compassion and be merciful unto us.

O our Lord, receive our worship and our prayers, and have mercy upon us.

Blessed be thou, O God, Blessed be thou, O Creator.

Glory be to thee, O Christ the King who showeth mercy

on Thy sinful servants.

THE SHORTER CATECHISM OF THE SYRIAN ORTHODOX CHURCH, Mar Severius Ephrem Barsoum Archbishop of Syria and Lebanon,

SHINE IN OUR HEARTS
Master who love mankind,
the pure light of your divine knowledge and
open the eyes of our mind that we may understand
the announcing of your Good News,
set in us the fear of your blessed commandments,
so that, trampling all carnal desires,
we may begin to live according to the spirit,
both willing and doing everything for your pleasure.
For You are the light of our souls and bodies, Christ God,
and we send up glory to You and to your eternal Father
and to your all-holy, good and life-giving Spirit,
now and always and for ever and ever. Amen.
Byzantine Catholic Prayer for the home

Father in Heaven
Alike to me here Man's image I shaped,
If you love me as behoveth You will hearken to me.

NOAH
We will do so,
As it is a devoir to us,
And worship thee for ever
As is our duty.
...
Come ye to-morrow in time: Ye shall see matters very great And redemption granted, Through mercy of God the Father, 2545 To save (him) who is lost.

Minstrels, do ye pipe to us, That we may together dance, 2548 As is the manner and the jest.

del ew an vaner han geys

GWREANS AN BYS. Kernowek Creation poem. Trans. Whitley Stokes,

Creacon of the worlde w lh noyes flude wryten by William Jordan: the Xllth of August 1611.' 1864.

Syriac Bible English used for Gospel except where noted.

Byzantine Catholic Prayers for the Home, psalms and additional prayers.

ELOI!
ALPHA
GREAT
ELOI!
OMEGA
AGAIN
YSHUA
MISCHACH
HARP OF DAVID
JIM CROW
MAC
DIE
(1) DENOUNCED ROMAN POLITRICK HYPOCRISY
(2) DENOUNCED SLAVERY
(3) DENOUNCED PATRIARCHY.
(2) DENOUNCED TAXATION.
(3) CONTRADICTED ROMAN STATUS, FABRIC of ROMAN SOCIETY
(4) FAILED TO COMPLY WITH BUSINESS INTERESTS
(5) THREATENED TO DISRUPT THE FLOW of CAPITAL
BAILERS
BUILDERS
(1) OPENLY PREACHED TORAH, NOT ROMAN LAW.
(2) CRITICIZED THE CORRUPT PRIESTS.
(3) ASSERTED BASIC RIGHTS of WOMEN, CHILDREN 7 MINORITIES.
(4) DENOUNCED MONEYLENDING, AT INTEREST.
(5) SHAMED ROMAN PUBLIC SHAMERS.
(6) DENOUNCED CHILD ABUSE.
(7) DENOUNCED BEARING FALSE WITNESS.
(8) AFFIRMED HUMANITY of UNTOUCHABLE
CASTES
GAMMA
REJECT

Conclusion uez an dec gourchemen diarauc.

Miromp hon speret a drouc preder
hon corfou a drouc ober.
hon pechedou a so cals
trugarez doue a so bras.
e iusticc ne fallo quet
en andret an re obstinet.
Graeomp hon conuersion
ouz doue a guir calon
gant cueuz ha contrition
satisfaction ha pinigen
so necesser da pep christen.
A doue an aznauoudeguez
an charantez hac an puissancc
a gra en pep lech santelez
dre fez charantez hac esperancz.

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through long pain. Of his house, of his gold, of his servant, of his ox, of his ass or of his horse, let us not have care or thought.

Into his cupboard nor into his chest let us not enter without his consent, in order to enrich ourselves. So much as he possesses in this world, belongs to him alone to make distribution (thereof) in works of charity.

Whoso covets a neighbour's goods, by a true sentence casts himself into the power of the Adversary.

Conclusion of the Ten Commandments aforesaid.

Let us keep our spirit from evil thought, our bodies from evil deed. Our sins are many, God's mercy is great. (But) His justice will not fail in the case of the obstinate. Let us make our conversion to God with a true heart, with grief and contrition, satisfaction and penance, which are necessary to every Christian.

The knowledge, the love and the might of God make holiness in every place, through faith, charity and hope.

Middle-Breton Hours, trans. Whitley Stokes, Calcutta, 1876.

Cech noeb, cech noebuag, cech martir,
doruirmes, cech apstal ard,
a n-itge leam for Dia atagar,
romain ar gach n-gabud n-garc.

Every saint, every holy virgin, every martyr,
Every high apostle,
I beseech their prayer for me with God,
May it protect me from every rough peril.

A Íosa inmain, rocomalltar amlaid.

Hibernica Minorica, trans. Kuno Meyer, Oxford, 1894.

'Benedicat Deus te et Michael for Moilruain ('says St. Moelruain ') amen.'

Into the other world's realm of peace, wherein is every temple's noise, may the hostful one convey us, St. Comgall the gifted, of Bangor.

FÉLIRE OENGUSSO CÉLI DÉ. Translated by Whitley Stokes. Henry Bradshaw Society, London, 1905.

Cassán Linne in Firarda, pp. 102, 186, a river near Dundalk, co. Louth, now called the Glyde?

Cathair maic Conchaid, p. 100 (at March 26) = Cathir *meic Co*naich, MT.

Catinenses, p. 68, the inhabitants of Catana or Catina, now Catania in Sicily.

Cattaib, Cataib, pl. dat. *Caithness*, pp. 114, 116.

Cell Abbáin, pp. 98, in Húi Muredaig 228, now Killabban, Queen's co.

Cell Achid (Droma fota), March 26, et v. pp. 100, 158, 467, now Killeigh, King's co.

Cell Áedáin Léith, p. 110, in Ulster, see FM. 1149, Mart. Gorm. Ap. 1.

Cell Afféin, p. 144, near Glendalough, Mart. Don. June 3.

Cell áir, now Killair, in Westmeath, p. 240.

Cell Aithgin, in Leix, p. 220 (at Oct. 6).

Cell Alaith (Alaidh), p. 184, now Killala, co. Mayo, Trip. 134.

Cell ard (Aird?), p. 166, in Húi Garrchon, in the west of Leinster.

Cell Bicsige, 'Bicsech's church,' p. 220, now Kilbixy, co. Westmeath.

Cell Chéli Christ, p. 86 (at March 3), co. Dublin.

Cell Chúaca, p. 42, perhaps Kilcock, co. Kildare.

Cell Chúair, in Offaly, p. 220 (at Oct. 6).

Cell Chuilinn, pp. 120, 148, cellola Cuilinn, Thes. II. 269, now Kilcullen, on the river Liffey.

Cell Chuimne, in Tamnacha, p. 150, now Kilkevna, barony of Gallen, co. Mayo.

Cell Clochair, p. 212, l. 1, or Cell Lochair, or, according to *Mart. Don.* p. 258, Cell Droichit.

Cell da Chellóc, p. 100, now Kilmallock, co. Limerick, Bk. of Rights, 77, F.M. 1028.

Cell da les, p. 130, l. 9, not identified.

Cell dara, pp. 56, 64, 110, 128, 240, now Kildare.

Cell delga, p. 158, now Kildalkey, west of Trim, co. Meath. Misc. Ir. Arch. Soc. 137.

Cell draignech, in Húi Drona, p. 186, now Kildreenagh, co. Carlow.

Cell drochait ('church of the bridge'), p. 212, in the barony of Ards, co. Down.

Cell Dunsige, 'church of Dunsech,' p. 258, in Ulster, *Mart. Don.* p. 332. Cf. Inis Duinsige in Carlingford Lough, Reeves Eccl. Ant. 186.

Cell espuic Sanctain, p. 130, now Kill-saint-ann, co. Dublin, FM. 952.

Cell Finche, p. 66, now Killinny, co. Kilkenny.

Cell Findmuine (or Findmaige), in Húi Finechglais, p. 120, l. 10.

Cell Fortchirn, in Húi Drona, p. 222 (at Oc. 11).

Cell Gabra, in Slíab Mairgi, p. 198 = Cell Gobra, p. 158.

Cell Garad, p. 198, l. 31, in the north of Ossory.

Cell Gilláin, or Gialláin, p. 220 (at Oct. 2), in Húi Muridaig, LL. 363 marg. sup., 374[a] 8.

Cell ingen n-Ailella, p. 258, l. 5, near Dunlavan, co. Wicklow.

Cell ingen Brainin, in Leix, p. 100, l. 1.

Cell ingen Lénín, p. 90, now Killiney, co. Dublin, Joyce, 545.

Cell Íte, p. 42, now Killeedy, co. Limerick.

Cell Lamraide (Cell Lamraige?) p. 256, now Killamery, co. Kilkenny.

Cell Maele-coisne, p. 186 (at Aug. 16), in Húi Maini, Connaught.

Cell maic Cathail, p. 262 (at Dec. 31) in Húi Bairrchi.

Cell Maicc Taidg, p. 222 (at Oct. 12).

Cell Maignenn, pp. 44, 224, now Kilmainham, near Dublin.

Cell manach, in the west of Ossory, p. 172, is Cell na manach (now Kilnamanagh) in *Mart. Don.* p. 206.

Cell Modiuit, p. 72 ; in Sodan, *Mart. Don.*

Cell Molaissi, p. 46, now Kimolash, S.E. of Lismore, in Munster.

Cell mór airthir fine, p. 242, somewhere between Dublin and Howth.

Cell mór díthruib, p. 184, FM. 730, 752, now Kilmore, co. Roscommon.

Cell mór in Mennat Tíre, in Oriel, p. 190 (at Aug. 31).

Cell Mo-śílóc, p. 168, now Kilmichaelog, *Mart. Don.* p. 193, in Húi Cennselaig.

Cell muine, March 1, p. 54, now St. David's in Pembrokeshire.

Cell Murchon, ' Murchu's church,' p. 144, in Tirerrill, co. Sligo.

Cell na manach, p. 262, now Kilnamanagh, co. Kilkenny.

Cell na nóibingen, Cell na n-ingen, p. 222, 228, at Armagh.

Cell Rigmonaid, p. 222, now St. Andrew's, in Scotland.

Cell Roiss, in the sanctuary of Inis Cathaig, p. 54.

Cell Roiss, in the sanctuary of Kildare, p. 240.

Cell Rúaid, Oct. 16, p. 224, now Kilroot parish, co. Antrim.

Cell Scíre, p. 100, now Kilskeery in Meath. Misc. Ir. Arch. Soc. 135.

Cell Tóma, p. 47, now Kiltoom, in West Meath.

Cell Unche (Ḟunche), p. 128, in Conaille, co. Louth.

Cenannus na ríg, p. 132, Cenondas, Thes. II. 266, now *Kells*, co. Meath, gen. Cenansa, p. 256.